our scope of vision into the nature of things and shall find ourselves the better equipped for grappling with the problems of life that face us every day and in every phase of existence. If for instance we admit that extremes meet at Infinity, then does it not follow that the very extreme of phenomena should be but noumena in another name, and so also vice versa? Let us call phenomena the positive mode of perception and noumena the negative. For arguments sake let us assume two individuals starting from the same point, but on opposite directions; one in search of the positive, or phenomena and the other the negative, or noumena. One for instance takes up for his theme a particular phenomenon and calls it "light", the other then goes and takes up, what he finds as the absence of light, and calls it "darkness". In the same way as the one perceives shades and grades of light, the other perceives shades and grades of darkness. So, it may follow that, given per-ception as one—the same percept will be ex-pressed in terms of "light" by the one,

whereas
by the other it will be expressed In terms of
"darkness". If, for instance. A* goes and finds
in his room a new lamp burning, he compares